

/464 cont./

796  
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786  
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Eyu sekuama  
Semireko mi  
Diyuru emesie  
Tuiša dipota  
Se songo pe

Come and kiss me  
My little wife  
Give me thy mouth  
I love thee much  
With my heart

Ime deresa ikavi  
Ime diyuro misiray  
Tuiša dipota  
Pairamo ayporu deve.

Thou hast pretty eyes  
Thou hast a little mouth  
I love thee much  
For that I am going to ask  
for thee.

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● 522 During this time young or old men with their faces covered by a mask (añawasu) run here and there, force the people to dance by blows of a stick, play tricks on them, and address jokes to them.

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[273] The feast lasts as long as there is kāwi or alcohol. At the moment when it is on the point of ending, a final ceremony takes place. The rite of going out is similar to the rite of entering: the couple who planted the flowery stick tear it from the ground and go out of the village, followed by the añawasu and all those who took part in the festival. The procession advances to a certain distance from the village to the sound of the flutes and drums. They throw away the masks and throw stones while shouting. The carnival is finished and everyone goes home.

[585] Some take along their new wife, for it is at this moment that most marriages are celebrated.

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[241] The carnival festivity such as I have just described involves only a few elements borrowed from the half-breeds or creoles, outside of the coincidence of dates. This is an ancient feast of a purely agricultural character, which the Chiriguano have acquired the habit of celebrating at the same time as the Bolivian carnival. Besides, the Indians of Ibopeytí are pagans.

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171 The masked men are supposed to represent the spirits of the dead, as their name indicates (añā: spirit; wasu: great). As in the festivals of the Guianas and Central America, they come in numbers /Plate LXXXVI appears here/ /465/ to insure for their

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finest clay vessels, "yambuy," and places these in front of her guests (Figs. 77 and 78). The person before whom a vessel with cangui is placed must serve. This applies to the chiefs as well. Even I served at Indian social gatherings. It is not unusual for the men to serve the women and vice versa. The cangui is poured into decorated calabashes which are passed in turn. Everyone must drink up. A person who refuses is impolite and ill-bred. It is not appropriate for a person to pour for himself. If one wishes to be polite to the server, he first drains his bowl, then fills it himself, and offers it to him. If one drinks everything offered, he is a friend of the Indians. If one refuses, the Indians become mistrustful of him. An old Chané once said to me: "You are a nice Christian, even in the morning you drink maize beer with us." When Moberg returned home from the hunt laden with booty, the young and pretty women crowded around the happy huntsman and welcomed him with a calabash of maize beer. /239/ What were the hardships of the hunt /Fig. 118 appears here/ compared to those of drinking, for the women whose bowl he left untouched would never forget the insult. If one has enemies, the drinking of cangui can be dangerous, for who knows if someone has not put a bit of his own excrement or hair in the beer, so that one will be bewitched and die. Such things happen in these villages.

At the festivals, evidences of Indian humor often come to light. One joke, for example, is to act as though one were handing around cangui in a calabash turned upside down, another is to ask someone to play the flute on a misshapen reed.

Dance masks are now worn by the Chiriguano and Chané only during the carnival, the great drinking festival of the Christians. Those that I saw had the form of human faces (Fig. 119).

Very different opinions prevail among the Indians about whether or not the masks here are of Indian origin. Vocaboy said the idea for them had originally come from the whites. Batirayu, on the other hand, maintained that as a boy on the Río Parapiti he saw among the Chané some of the present masks, which